

In conclusion, the author concludes that there is a complex intertwining of religious movements and national interests in St. Petersburg Ummah. In St. Petersburg and other major cities of Russia, the Tatar-Bashkir Muslim subculture is joined not only by the North Caucasus subculture, but also by the Central Asian subculture as a result of migration. At the moment, an integral religious culture is being formed.

Author of the abstract – Elena Dmitrieva

2020.02.002. AYTEK KOICHUEV. ABOUT PREVENTIVE MEASURES OF RELIGIOUS EXTREMISM IN KARACHAYEVO-CIRCASSIA // *Islam i islamovedenie v sovremennoi Rossii (Book of Reports of Russian National Islamic Studies Forum "Islam and Islamic studies in Modern Russia," 27–28 September 2019). Makhachkala, 2019. P. 326–333.*

Keywords: extremism, current conditions, tendencies, risks.

Aytek Koichuev,

PhD(Pedagogy), Professor Associate,

Karachay-Cherkess State University named after U.D. Aliyev

The author of the article notes that growth of radicalism and separatism in Post-Soviet Russia was a consequence of weakening of government institutions, and destabilization of economic and socio-political situation in the former Soviet republics and became the result of activity of foreign intelligence agencies which placed emphasis on religious and ethnic factors, with the purpose of uniting the potential of national separatism and religious radicalism. The author gives as an example difficult public and political processes which began in the North Caucasus region of the Russian Federation which then developed into a full-scale war in the territory of the Chechen republic. According to the author, the sources of this tragedy and also surge in religious extremism and

national separatism originate in revival of imperial aspirations of some countries of non-CIS states which historically show interest in the Caucasus, as Great Britain and Germany.

In his article, the author gives the results of the study conducted in 2017 by employees of the scientific laboratory of pedagogical and ethnocultural research in the field of education of Karachay-Cherkess State University named after U.D. Aliyev, about studying the risks of extremism and terrorism spreading in Karachayevo-Cherkessia. Finite population of the study was made up of practicing Muslims of the Republic.

The researches were interested in:

- Number and ethnic composition of residents of the KCHR participating in fighting on the side of ISIL (an organization banned in the Russian Federation), their educational background and social situation, presence of the residents of the Republic among ISIL fighters, people with higher Russian or foreign Islamic education, where and when it is got by them;

- The existence of extremist organizations in the republic, or branches of similar organizations from other regions, and which exactly, as well as their influence on young people, migrant workers and foreign nationals;

- Identification of known ideologists and experts of extremism in the KCHR (nationalists, religious extremists who are adherents of traditional religions or adherents of non-traditional religious teachings, sectarians, etc.);

- The attitude of the parents of the militants towards their children joining extremist and terrorist groups.

The information received produced the following results. The number of residents of the Karachayevo-Cherkess Republic who went to the countries of the Middle East to participate in the fighting on the side of ISIL is about two hundred people. Among them there are people of different nationalities (Karachays, Circassians, Abazines, Nogais, Russians).

The educational background and social status of militia participants varies. Most have higher education, good part of

them is from economically prosperous families with above-average income, had regular employ and stable earnings. Common to most young people who joined extremists and went abroad to conduct "jihad" is the lack of proper parental control and attention. Many parents knew about their children's ideological commitment only after they left for Syria.

None of the supporters of extremism who joined terrorists have a complete Islamic education. Only because of this circumstance they became "easy target" for the recruits.

On the basis of the study carried out, we drew up the following relative differentiation of members of extremist groups, which allows to distinguish and characterize their groups:

A) "Ideological" are convinced champions of the idea, positioning themselves alien to any kind of personal benefit.

B) "Romantics" is a group looking for glory and feats wishing to change the world for the better.

C) "Seekers" is a category of persons close to representatives of the second group, but less constant and strong in their beliefs and purposes.

D) "money-makers" - persons seeking power, influence and money. As a rule, by becoming members of extremist groups, members of this group purposefully climb up the hierarchical ladder of the group, using its material and human resources to the maximum extent possible for personal profit.

E) "Unconcealed criminals" - close to the previous group of persons category of anti-social elements.

The author, considering that one of the tasks of preventing extremism and terrorism is to take all possible measures to insure from moral degradation, physical destruction and to return to society those young people who can still be saved, proposes the following preventive measures:

1. To create the necessary conditions for individuals representing the "ideological" group to have the correct interpretation of ideology (religious, political) by which they consider themselves (for example, to give a correct

understanding of Islam 's teachings, its humanistic doctrine, which is most authoritative and accessible in the Cairo Declaration of Human Rights in Islam of 5 August 1990);

2. A group of “romantics” and “seekers” should be given the opportunity to “find themselves” in the process of implementing socially significant projects that bring real, notable benefits for society.

3. Preventive work with representatives of groups of “moneymakers” and “criminal elements” rarely and with great difficulty brings a positive result. Taking it into account, work with this category of persons should include close observation of each representative of these groups, allowing them to be quickly isolated from society if necessary.

Studying the possible motivational and ideological aspects of extremism and terrorism, a team of researchers concluded that the main factors that encouraged young people to join the ranks of extremists were: biased media coverage of events in one way or another affecting Islam and Muslims; discrimination, chauvinism and nationalism, hostility and baseless suspiciousness of Muslims in general; not always justified and adequate preventive measures; lack of appropriate initiative by a large number of senior spiritual advisors to find new ways and means of civic education and development for Muslim youth; widespread false stereotypes about Islam and Muslims. The latter factor provokes the escalation of “protest” actions, the spread of ideas of confessional and national separatism, forms reluctance to integrate into society.

The role of mass media in the formation of anti-extremist consciousness of the population, the development of inter-ethnic and interfaith mutual respect and cooperation in the Republic is declared by respondents central. According to the majority of respondents to the survey (82.9%), the media should be given the function of preventive activity. The most popular source of information is the Internet – the 98.3% of educators; 75.7% imams, 7.1% elders. Television is the second most popular 1.7%

for educators; 72.9% of elders; 24.3% of imams. Among the most demanded sources of information, according to elders, there are still print media, to which they “trust more” – 20%.

The role of national public associations of the KCHR in the formation of anti-extremist consciousness of youth and anti-terrorist values of the residents of the Republic is assessed by respondents today as insignificant, but important in general (having significant but not realized potential).

According to the results of the study, the state of inter-ethnic and interfaith relations in the territory of the KCHR is not alarming, the level of social tension in this aspect is low, and the level of tolerance is high enough. Residents of the republic of Muslim religion, not only tolerant (in terms of tolerance), but friendly to members of other religious and (or) national affiliation, make up an absolute majority – 93.5%. The proportion of respondents who appreciate the condition of inter-ethnic relations and positively perceive the efforts of the executive authorities in this direction is 76.8%.

The author considers that the danger of extremism and terrorist attacks in Karachayevo-Cherkessia is minimal nowadays. This conclusion is based on the fact that the “modern Islamic jihad” carried out under the flag of the establishment of the Islamic State, as well as terrorist attacks carried out by extremists within the country, are not supported or accepted by Muslims of the Republic in the way of expressing the interests of Islam and Muslims. The common view is: “The real Islamic jihad must solve the problems of restoring the unity of the Ummah and moral development of Muslims, bringing people the good and justice, calling for creation and prosperity.” A large part of the Muslims of the Republic is convinced that ISIL and terrorist attacks are in fact directed against Islam and Muslims.

The author concludes according to the results of the study that at present there are no organizations of so-called “Islamic’ radicals in the territory of the KCHR.

At the same time, as some respondents rightly point out, it would be a mistake to underestimate the conflict potential of other non-religious factors that could also pose a terrorist threat. It should be kept in mind that extremism and terrorism, as their extreme form, can arise on the basis of political, economic, social, inter-ethnic contradictions, as well as conflicts of interest of criminal clans going into power.

Author of the abstract – Elena Dmitrieva

OLGA BIBIKOVA. POLYGAMY IN THE POST-SOVIET SPACE // *The article was written for the bulletin "Russia and the Moslem World."*

Keywords: Polygamy, demographic imbalance, Islam, Sharia, migration.

Olga Bibikova,
PhD(History)
Institute of Oriental Studies, RAS

Citation: Bibikova O. Polygamy in the Post-Soviet Space // *Russia and the Moslem World*, 2020, No. 2 (308), P. 47–66.
DOI: 10.31249/rmw/2020.02.04

Abstract. After the collapse of the USSR, the Moslem regions of the CIS and the Russian Federation returned to ancient traditions. Among them is polygamy, which in different countries exists due to various social reasons.

Following the declaration of independence by Central Asian countries, secular legislation was revised. In some countries, an article prohibiting polygamy has disappeared from the Constitution. The fact is that in the countries where the majority of the population is Moslem, Sharia law is still respected. Polygamy in the East has deep roots.¹ And not only in the East. Numerous historical